

# *The Alliance Weekly*

AUGUST 1, 1956

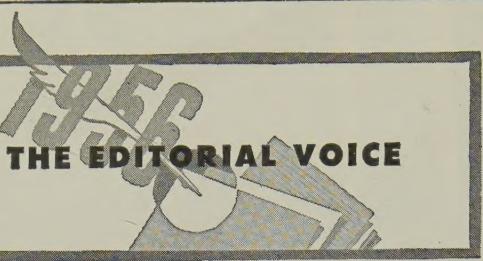
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MOUNTAIN INDIAN, BOLIVIA

*In this issue*

CHANGES I SAW IN AFRICA . . . . . By R. S. Roseberry  
THE TRUTH OF GOD . . . . . By J. T. Larson



## LET'S BE HUMBLE ABOUT OUR ORTHODOXY

Christianity is rarely found pure. Apart from Christ and His inspired apostles probably no believer or company of believers in the history of the world has ever held the truth in total purity.

One great saint believed that the truth is so vast and mighty that no one is capable of taking it all in, and that it requires the whole company of ransomed souls properly to reflect the whole body of revealed truth.

The light has shone upon men and nations and (God be praised) it has shone with sufficient clarity to enable millions to travel home in its glow; but no believer, however pure his heart or however obedient his life, has ever been able to receive it as it shines from the Throne unmodified by his own mental stuff. As a lump of clay when grasped by the human hand remains clay but cannot escape the imprint of the hand, so the truth of God when grasped by the human mind remains truth but bears upon it the image of the mind that grasps it. Truth cannot enter a passive mind. It must be received into the mind by an active mental response, and the act of receiving it tends to alter it to a greater or less degree.

As the sun's rays are bent when passing through a prism, so has the light of God been bent when passing through the hearts of men. Sin, temperament, prejudice, early education, cultural influences, prevailing vogues: all have worked to throw the eyes of the heart out of focus and distort the inward vision.

Of course I refer here to theological and religious truth. How pure this truth is in any place at any given time is revealed by the moral standards of those who hold the truth and by religious practices among the churches generally. Spiritual truth, by which I mean the disclosures of the Holy Spirit to the human spirit, is always the same. The Spirit always says the same thing to whomsoever He speaks and altogether without regard to passing doctrinal emphases or theological vogues. He flashes the beauty of Christ upon the wondering heart, and the awed spirit receives it with a minimum of interference. Wesley and Watts were worlds apart in their theology, but they could and did love and sing the same hymns of pure worship and adoration. The Spirit united them to worship even though their respective views of truth separated them doctrinally.

Each age has interpreted Christianity after its own fashion. The religion of the barnstorming American

revivalists of the nineteenth century was certainly something different from that of Luther or the medieval mystics or the apostolic fathers. The bishops who met at Nicea in the fourth century to defend the faith of Christ from the attack of the Arians surely differed radically from the scholars and saints who stood to defend that same faith from the attack of the highest critics in the early twentieth century.

Theology has a tendency to run to modes just as does philosophy. The Christian teachers of the Middle Ages bore down hard upon the vanity of life and the innate wickedness of the body. In the early days of America the prevailing doctrine was hell, and the popular preachers of those times revealed more details about that terrible place than were known to the inspired writers of the Scriptures. In more recent times it was discovered again that God is love and the love of God for mankind became the chief theme of sermon and song throughout the evangelical world.

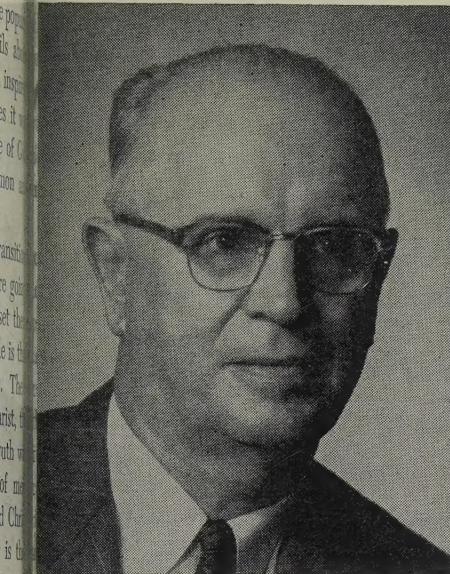
Right now we are in another period of transition and blessed is the man that knows where we are going. Whatever direction the theological wind may set there are two things of which we may be certain: One is that God will not leave Himself without a witness. There will always be some who hold the creed of Christ, the inspired outline of Christian doctrine. Saving truth will never be completely hidden from the sight of men. The poor in spirit, the penitent, will always find Christ close at hand ready to save them. The other is that the Holy Spirit is the true conservator of orthodoxy and will invariably say the same thing to meek and trusting souls. Illuminated hearts are sure to agree *at the point where the light falls*. Our only real danger is that we may grieve the blessed Spirit into silence and so be left to the mercy of our intellects. Then we shall have Christian scholars in abundance but we'll be short on adoring saints. We'll have defenders of the faith who can overawe their opponents with their logic and their learning, but we'll be without prophets and mystics and hymnists. We'll have the bush, pruned and trimmed and properly cultivated, but in the bush there will be no fire.

Truth is forever the same, but modes and emphases and interpretations vary. It is a cheering thought that Christ can adapt Himself to any race or age or people. He will give life and light to any man or woman anywhere in the world regardless of doctrinal emphasis or prevailing religious customs, provided that man or woman takes Him as He is and trusts Him without reservation. The Spirit never bears witness to an argument about Christ, but He never fails to witness to a proclamation of Christ crucified, dead and buried, and now ascended to the right hand of the Majesty on High.

The conclusion of the matter is that we should not assume that we have all the truth and that we are mistaken in nothing. Rather we should kneel in adoration before the pierced feet of Him who is the Truth and honor Him by humble obedience to His words.

# Changes I Saw in Africa

By REV. R. S. ROSEBERRY



Mr. Roseberry

During most of his forty-four years of service in Africa, Mr. Roseberry was chairman of the French West Africa field except for periods when he was home on furlough. His being chosen to visit the field last fall as a deputation from the Board of Managers is an indication of the high esteem in which he is held both by the Mission and by his colleagues in the homeland. Although absent from the field less than three years, he observed in the church evidences of advance which rejoiced his heart.

In 1921 a freight steamer required thirty-five days from New York to arrive at the port of Conakry on the west coast of Africa. Traveling by plane in 1955 I was able to reach our field in three days. By ordinary means of transportation it would have taken me two years to get to the different sections of the field which I visited in five months by using planes both large and small. Not only was I able to visit all parts of the field, but my physical energies were conserved for the special meetings and the conferences where I was scheduled to speak.

When I was first asked to return to French West Africa for a special tour of the field I questioned whether my body would stand the strain of continuous travel and speaking. But with the call came great peace and calm to my soul. I felt assured that the Lord would enable me. Soon after I made the decision to go I experienced a definite quickening in my body which confirmed the call as being from the Lord. Again and again on the tour the power of the Lord was released as I ministered, so that the labor was not a burden but a joy, for it was done out of His fullness.

The Gospel Missionary Union had invited me to be guest speaker at their conference to be held the latter part of last November. Mr. Combs, who had sent me the invitation, died suddenly about a week before the conference. He was a consecrated man who was apt at seizing opportunities to give a stirring personal witness for the Lord. The missionaries were saddened by the loss of their leader and they were very responsive to the messages. In the opening days of the conference we experienced a melting time before the Lord. So manifest was His presence that all business was expedited. A spirit of accord was present in every session.

This Mission is enlarging its borders to cover the great central part of the Soudan, reaching well toward the border of Senegal. They have a force of workers comprising about thirty-five men and women, and this number will be augmented in the near future. They have lost two missionaries and one child within a year through death. This has only deepened their faith and spurred them forward. God buries His servants but still carries forward His work. They chose a new

leader and carried on, planning the conquest of new areas. That is the spirit of missions.

Much has transpired in Africa since our return to the homeland in 1953. The church has matured and become self-supporting in some areas. It was a pleasure to stand beside the pastors and minister the Word. Many of these men are able preachers in their own right and in turn appreciated hearing messages of the Spirit which inspired them. Not having access to books on the deeper life other than the New Testament, and not having the opportunity of attending many special conferences, the Word came to them with new meaning and they were brought anew into the presence of the Lord. It was a constant joy to me to see men melted down before the Lord. Some were bound by the enemy and cried aloud for deliverance. Seldom does one see Africans weep in public, but when conviction seizes them they will weep.

After several days of ministry in the Red Bobo country I had part in a service of ordination for six men. They had been alone in the district for many months. All the missionaries had gone on furlough, leaving the work in their hands. They had had many stiff battles to fight with Rome and with the devil, but in the fire of testing they had proved that they knew the Lord. I preached to them that victory in Christ is possible and available for every man, and that the power of the Spirit for life and ministry is for every man, regardless of race or color.

Being in the forest country, the candidates for ordination were not so well dressed, but they had drunk deeply of the life-giving Spirit. As they knelt at the altar of dedication and the big crowd waited expectant-

ly, they sought the Lord earnestly for the power of God that they should be able to fulfill the ministry unto which they were being separated. Seldom have I been in an ordination service like it. The Lord did not look at their poorly clad figures but at their big, open hearts. John the Baptist must have been a rather crude-looking figure as he emerged from the wilderness to begin his ministry. He was not dressed in a fine suit with white necktie, but in a cloth made of camel's hair.

One of the men, André by name, had commanded death to release the child of a brokenhearted Christian mother. André has a smile on his face that tells of a man who has met the Lord. I felt that I would like to have had his hands on my head for a new dedication rather than lay my hands on his curly head. No large salary tempts these men to give their lives to the ministry. They are on a self-supporting basis and that support is very small. They receive about \$2.50 per month and grain, if everyone in the church has faithfully tithed his grain. To be a pastor in that country means toiling on a farm early and late and then teaching at night and on Sundays.

There would have been seven men ordained, but one man, Etienne



L. HILLMAN  
André, an African preacher greatly used of God, with his family

Dembele, who has a family of eight children including two sets of twins, felt that his church could not possibly meet all the needs for the support of his family. He asked to have leave of absence for a year so that he might earn enough money to help in the support of his family. The leave was granted. He will continue to witness wherever he is working and the Lord will meet him. His last request to me was, "Pray to God for me, that I may be able to go forward." Faith seems to grow best where hardship, toil and pain are greatest.

Another man named Joshua was not ordained that day for he had fallen away to the flesh life. When Rev. and Mrs. F. H. Bowman had returned to the field Joshua had come to the station with a very sad countenance. Mr. Bowman had said to him, "Joshua, are you not tired of your sin?" "Yes, Mister," he replied, "I am so tired of it I cannot stand it any longer." Down he went in deep repentance, weeping as though his heart would break. When he had prayed through, a pool of tears marked the spot where he prayed. There is rejoicing in heaven over one sinner that repented. A terrific battle is being waged to keep these young men from gaining the victory.

The Son of God has gone forth to war in Africa and many are following in His train. When we left the field in 1953, two hundred and fifty-five Protestant missionaries repre-

senting eleven different societies were at work in French West Africa. Today there are three hundred missionaries with thirteen societies in the field. The native church is rapidly coming to the front and constitutes a real force for the speedy evangelization of the country.

I felt led to exhort the church to wait for the enduement of power from on high. In the gatherings at Bouaké, Koulé and Macenta I drew their attention to the promise for every nation in Acts 2:17. The crowd at Bouaké waited nearly all night in prayer that the promise might be fulfilled in Baouliland. This is the hope of the present hour. Only the Spirit of God can raise up and equip a sufficient army to stay the tide of antagonistic forces that will otherwise take over the land in the near future. The turning over to the national church of prerogatives held by the missionary through the years is the next step in the program of an all-out effort to get the church under way.

I read another account of the Harris mass movement recently that encourages me to hope for evangelists to be raised up who can expedite the work. Harris traveled two hundred miles across the Ivory Coast by foot and left a trail of light that continued to spread its rays into the interior for years. The effect of that stirring can still be felt today. The Spirit of God upon an African makes him foot-loose and a most efficient weapon to tear down strongholds of the enemy on every hand. There are signs that this moving of the Spirit has begun and we desire that intercession and prayer may be made continually that it may increase and overflow until our Lord will see the travail of His soul and be satisfied.



#### Quotes from Our Contemporaries:

GEORGE HEWITT, in the *Pilgrim Holiness Advocate*, speaks of the importance of the Holy Spirit in Christian service:

*"Anything done apart from the Holy Spirit will not receive the blessing of God. We must get back to honoring the Holy Spirit. It is the Holy Spirit who makes the difference."*

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*"The Lord shall give that which is good; and our land shall yield her increase."*

## Moments with the Bible

# The Truth of God

By EVANGELIST JOSEPH T. LARSON

It was Pilate who asked Jesus the question: "What is truth?" Christ had just declared, "For this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37, 38).

There is need of a proper appraisal of His truth. Reference is here made to the truth from God, from Christ and from the Bible.

*God is a God of truth.* "A God of truth and without iniquity" (Deut. 32:4). Christ is "the way, the truth, and the life" (John 14:6), "full of grace and truth" (John 1:14). "Grace and truth came by Jesus Christ" (John 1:17). The Holy Spirit is "the Spirit of truth" (John 14:17). "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

*The Bible is the truth of God.* "The scripture of truth" (Dan. 10:

21). "Thy word is truth" (John 17:17). "Thy word is true from the beginning" (Psa. 119:160). Men seek truth in many spheres and yet all truth comes from God and His Word. Christ affirmed that all who would be of the truth "heareth my voice."

*God will ultimately judge the people with His truth* (Psa. 96:13). God's eyes are upon the truth (Jer. 5:3). The judgments of God are according to truth (Rom. 2:2). We are to serve God "in sincerity and in truth" (Josh. 24:14). We are to serve God with all our hearts and in truth (1 Sam. 12:24).

Paul says, "Whatsoever things are true, . . . think on these things" (Phil. 4:8). We are to have the support of truth (Prov. 3:3). The fruit of the Spirit is truth (Eph. 5:9). We are to renounce "the hidden things of dishonesty" and

embrace the truth "by manifestation of the truth" (2 Cor. 4:2). Jeremiah laments, "They are not valiant for the truth upon the earth" (9:3). Many people do not tell the truth, love the truth or defend the truth. They would rather hear or read fiction than truth, man's word than God's Word. There would be more success in the Christian life if God's people would walk before Him in truth (1 Kings 2:4), "speaking the truth in love" and every man speaking truth with his neighbor (Eph. 4:15, 25).

*If we are possessed of God's love we will rejoice in the truth* (1 Cor. 13:6). Isaiah lamented there was none that "pleadeth for truth." Justice had fallen down to the ground due to lack of enforcement (Isa. 59:4). "Justice standeth afar off: for truth is fallen in the street . . . Yea, truth faileth" (Isa. 59:14, 15).

Paul marveled that the Galatian Christians "should not obey the truth" (Gal. 3:1). "And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:4). "These also resist the truth: men of corrupt minds" (2 Tim. 3:8).

God is "abundant in . . . truth" (Ex. 34:6). "His truth endureth to all generations" (Psa. 100:5). The saints are "the pillar and ground of the truth" (1 Tim. 3:15). Worship of God must be done "in spirit and in truth" (John 4:24). The same should be true of our singing, pray-

ing, preaching and teaching—all should be led by the Holy Spirit of God who is the Spirit of truth.

We should preach the gospel "for the truth's sake" (2 John 2). We should win souls to Christ because "he that winneth souls is wise" (Prov. 11:30). "Ye shall know the truth, and the truth shall make you free" (John 8:32). This truth will free us from darkness and ignorance and will dispel our fears, leading us to do His will.

Truth is to be our shield and buckler, the guide of our lives, and our shield in times of danger (Psa.

91:4). "Stand therefore, having your loins girt about with truth" (Eph. 6:14).

Our souls are "purified . . . in obeying the truth through the Spirit" (1 Pet. 1:22). We need "the acknowledging of the truth which is after godliness" (Tit. 1:1). We are chosen of God "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

We are to allow God to lead us by His truth. "Lead me in thy truth, and teach me" (Psa. 25:5). We are to be preserved by His truth: "Let thy . . . truth continually preserve me" (Psa. 40:11). "Send out thy light and thy truth: let them lead me" (Psa. 43:3).

We are to rightly divide the truth. Our whole study and meditation should be to that end. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). We are to use His truth as a sword, as a hammer and as a treasure. "And take . . . the sword of the Spirit, which is the word of God" (Eph. 6:17).

If you do not know or understand the truth it may be because you have not studied the Bible led by the Holy Spirit. It may be you have allowed other things to crowd out God's Word—newspapers, magazines, books, radio, television and human society. Get alone with God and His Word. Seek Him and His Spirit for divine illumination of your mind. The proper use of truth proves its value and potency.

Thus God's truth will set you free, deliver souls from sin, enlighten the mind, cleanse the heart and redeem the soul. His truth will defeat Satan and sin, and expose unrighteousness, setting a standard against all wickedness when it shall come in like a flood. "For we can do nothing against the truth, but for the truth" (2 Cor. 13:8).

Do you love the truth? Then study it, rejoice in it, preach and teach it, pray for its spread and walk in its precepts!

What are you doing with His truth and for His truth? According to this answer will be your soul condition, your fruitfulness in life and service.

## Spiritual Environment

By GEORGE MATHESON

"The Lord is round about his people"—PSALM 125:2.

"THE Lord is round about his people." That is the same thing as to say "the Lord is the environment of His people." To "be round about" is just to "environ."

Now the environment is a very important thing. There is nothing so sad as to be unsuited to one's environment. When you take a fish out of the water it dies. Why? Because the water is its environment. When you keep a bird from the open air it pines. Why? Because the open air is its environment. When you debar man from God he both pines and dies. Why? Because God is his environment.

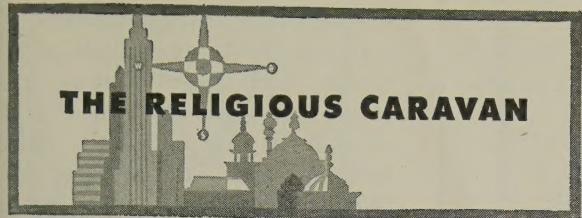
Man is the only creature in this world that does not know what is good for him—does not know his own environment. The fish darts from the hook that would draw it out of the water. The bird tries to escape from the snare of the fowler. But man is very easily led away from his water of life, from his native air. He quits the real water for a painted imitation of it, the real air for a bit of colored space. Therefore he is of all creatures the most miserable.

He is not happy even when he has nothing to complain of. It is not enough to have nothing to complain of; I must have something to rejoice in. It is not enough to have no pain; I want pleasure. The lower creatures are not simply unpained; they are joyous; they dart in the

water, they sing in the air, they roam in the forest—they revel in the glories of the day. I am not like these.

And yet, my soul, thou *mightest* be. Thou, too, hast an environment. Thou art more environed by thy God than the fish is by the water, than the bird is by the air. Thy God is all round about thee. Other creatures have mostly but one element; thy God can be found in all elements. His boundlessness is in the water. His infinitude is in the air, His majesty is in the forest; thou hast of all others the key to the most doors. Wilt thou not take the key, O my soul! Say not, "I shall be happy in heaven"; thy God is as much *here* as in heaven.

Wouldest thou be quite happy here and everywhere? Then must thou be limited by thy God, environed by thy God. Thy God must become thine element—the water of thy life, the air of thy freedom, the fire of thine enthusiasm, the land of thy possession. He must beset thee "behind"—in memory; "before"—in prospect; "beside"—in the pressure of the hand. He must be thy vanguard and thy rear guard, thy right and thy left, thy working and thy waiting, thy running and thy rest. Is it not written that when He breathed on man, man became a living soul? Thou shalt only find thine environment when thou hast caught the breath of God!



DAVID R. ENLOW, Editor

## T HOME

**Missouri synod weighs Bible institute for lay workers:** A commission to study the advisability of establishing a full-time Bible institute for the training of lay workers in the Lutheran Church-Missouri Synod was authorized by its national meeting in St. Paul, Minn. The commission was proposed because of "a desperate need" for full-time lay workers in the church. It will study the type of school needed, its location, the possibility of extension courses, the nature of services trained lay workers would be able to render and related problems.

**Apologists ask end of H-Bomb tests:** A resolution urging the United States government to abandon hydrogen bomb tests in the Pacific was adopted by the American Baptist Convention at its annual meeting in Seattle, Wash. The resolution said the bomb testing was harmful to missionary work, dangerous to Japanese economy, had adverse effects on the Asiatic people, and posed a long-range threat to the human race. The convention also approved continued exchanges between American and Soviet nationals and urged prayers for peace.

**Church youth camps may get break on surplus property:** The House Committee on Government Operations has taken under consideration legislation that would give church-operated youth camps a better chance to secure donations of surplus government property. Rep. John V. McCormack (D.-Mass.) conducted a public hearing on legislation introduced by Rep. Winfield K. Denton (D.-Ind.). Rep. McCormack said at the conclusion of the hearing that the increased availability of surplus property to groups working with youth camps "would do much to organize the forces of goodness against the forces of evil."

## THE PRESS

**Southern Baptists plan vocational guidance publication:** A vocational guidance publication for teen-agers, called "Southern Baptist Career News," will be launched in October. Its aim will be to aid Baptist young people between thirteen and eighteen choose careers of Christian service and influence in both the religious and secular fields. R. Orin Cornett, executive secretary of the Southern Baptist Education Commission, said the publication will be issued ten times a year.

**Scripture distribution increasing in Central America:** The American Bible Society distributed nearly three and a half times as many Scriptures in Central America last year as it did in 1945 and is establishing an even better record this year, an official reported in Balboa, Canal Zone. Rev. J. W. Limkemann, secretary for Central America, said total distribution of Bibles, Testaments and Bible portions during the first six months of 1956 was more than 30 per cent greater than last year.

**Martyrs' story condensed for "The Reader's Digest":** An officially authorized account of the Ecuador martyrdom of five evangelical missionaries last January is condensed in the August issue of *The Reader's Digest*. The book, written by Abe C. Van Der Puy, of World Radio Missionary Fellowship, Inc. (HCJB), has been titled *Through Gates of Splendor*. It will be published by Harper Bros., New York (300-plus pages, \$3.75), and will be available next March.

## ABROAD

**Spanish Protestants appeal for more tolerance:** Leaders of Spanish Protestant communities have appealed to General Francisco Franco for "a more tolerant attitude" toward them by government authorities, it was disclosed at Madrid. Protestant sources said that some denominations did not participate in the appeal. Among these, they said, was the Plymouth Brethren Mission in Madrid.

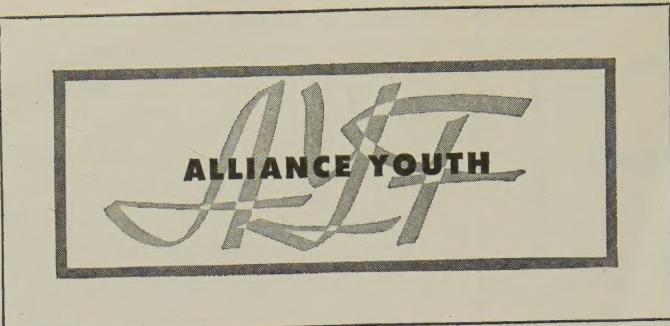
## ODDITIES IN THE NEWS

**Museum gets loan of "biscuit tin" Bible:** A "biscuit tin" Bible owned by Kabaka (chief) Mwanga, of the Buganda Tribe, more than fifty years ago has been loaned to the Uganda Museum in Entebbe, Uganda, by the present chief, Mutesa II. The Bible is so named because it fitted snugly into one of the old-fashioned cookie tins of the type once common throughout Africa and widely used in those days to protect articles of all kinds from termites and dampness.

## SIGNS OF THE TIMES

**Lutheran theologians to study Mormon baptism:** The synod of Augustana Lutheran Church has asked the faculty of its theological seminary at Rock Island, Ill., to study the teachings of the Church of Jesus Christ of Latter-day Saints (Mormon) regarding baptism. A petition from the denomination's California conference originally asked the synod to request the seminary faculty "to determine whether or not we consider the Latter-day Saints cult to be Christian."

**Christian, Moslem leaders meet to map coöperation:** Christians and Moslems from thirteen countries gathered in Bhamdun, Lebanon, for an eight-day conference to map plans for world-wide coöperation. The meeting, attended by thirty-seven delegates, was sponsored by the Continuing Committee on Moslem-Christian Coöperation, with headquarters in New York.



## Vignettes of Little-known Saints

### Wilberforce and the Clapham Sect

The case of William Wilberforce is but one outstanding instance of the character transformation which the Evangelical Revival of the eighteenth century in England wrought on a grand scale. A child of wealth, endowed with wit, brains, charm and "the voice of a nightingale," he was the center of a gay set during his Cambridge days.

In 1780, when but twenty-one years of age, he was elected to Parliament and began a long and distinguished career as a public servant. The political game was dear to his heart. He loved its urbanity, its satire, its repartee, while nothing afforded him keener delight than "to tear the enemy to pieces" on the floor of debate. In every sense he was a smart young "man about town," membership in five of the most exclusive London clubs affording him opportunity for much frolic and some dissipation. He could drink as deeply and gamble as suavely as most of the other dandies in his set, and all the while the shady antics and sensuous excitement of night life were gaining a terrible hold upon him.

Then in 1785 he fell upon Dr. Doddridge's book, *The Rise and Progress of Religion*. Discontent with his mode of life began to scourge his conscience. A wistful yearning plumbed the depth of his being. An ordeal of months ensued, during which time Isaac Milner and John Newton, the one-time slave ship captain, were his spiritual guides. From that trial he emerged a new man. No longer had party

politics their old appeal; no longer would the gaming table, the drinking bout or the night club dissipate his energies or fritter away his time; no longer would he consider his wealth or his talents his own. A new world had opened before him.

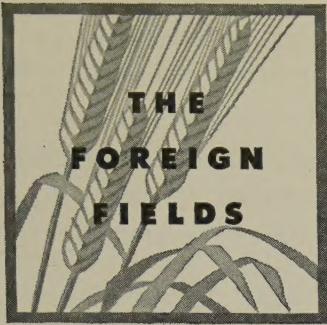
Henceforth he believed himself a steward of God. And if many were to mock him as a budding young saint, his own deepest desire was to merit their taunt. Moreover, if the smart young set would know him no more as a boon companion, many even among the glittering friends of early days would yet declare that the serenity of the young convert was more captivating than the swagger of the gay young sinner. Years later, the now famous statesman and humanitarian wrote of his transformation: "I devoted myself, for whatever might be the term of my future life, to the service of God and my Saviour and, with many infirmities and deficiencies, through His help I continue until this day."

Wilberforce was but typical of that remarkable group known as the Clapham Sect, so named because many of them lived around Clapham Common and because their chief haunt was the library of Henry Thornton in Clapham. This group included statesmen and men of affairs whose daily contacts extended to the ends of the earth. Among them were a governor-general of India, a chairman of the East India Company, the king of the colonial office, several members of Parliament, a governor of Sierra Leone, the head of a great banking house,

and many philanthropists. There were many Anglicans, Quakers, Non-conformists and Independents. Their common bond was evangelical Christianity and their common enthusiasm the application of the ethics of Christ to personal, political, national and international affairs. None of them claimed to be theologians, but all were Bible students and men of prayer. All accounted themselves stewards and servants of Christ, and all devoted themselves with amazing initiative to the practice of the faith they professed.

The banker, Henry Thornton, exemplified the zeal and Christian generosity of the group. For many years Thornton gave away for charitable purposes six-sevenths of his entire income. Granville Sharp gave lavishly of his time and talents and means in the Negro's cause. Zachary Macaulay faced fever and bore labors sufficient to kill half a dozen ordinary mortals in establishing the freed-slave colony at Sierra Leone. James Stephens turned his back on a lucrative career as government prosecutor to serve as under-secretary for the colonies. Many more names could be added to the list of distinguished public servants who made up the Clapham Sect. All regarded their vocations as sacred callings; all conceived their time, abilities and possessions as stewardships held in trust for the God of righteousness—the Lord of heaven and earth.

The Clapham Sect rose splendidly above the barriers of party, class, creed, color and nationality. Inspired by a common faith, humanitarian questions were seen with a single eye and concerning them they spoke with a single voice. In Parliament their influence was out of all proportion to their numbers. Into the whole Indian and colonial administration they injected a moral leaven, conceiving of the overseas empire not as a gold mine for exploitation but as a sacred trust to be developed for the highest good of the peoples concerned. At home they furthered schemes of education and self-help among the poor. Abroad they created and sponsored missions of a highly practical type. Everywhere they stood for peace and co-operation among peoples of good will.



## Cambodian Pastors Are Able

By REV. JOSEPH DOTY

When Kru Choy graduated from Bible school he was not sent out to preach as other students were. His talent for teaching and his knowledge of the Bible were such that he was made a teacher in the Bible school. Later, however, the Lord sent Choy to work with a missionary in the province of Kompong Thom. During the last year and a half he has been reaching the lost for Christ and teaching the new Christians.

Choy really loves the Lord. He is brilliant, ambitious, polite and helpful, and has a very winsome personality. Also he has a keen sense of discernment in dealing with souls. It has been amazing to see him put off for some time those who express their desire to pray for salvation, but the fact is appreciated that most of those whom he has led in prayer for salvation have stood true.

Since Choy came to Kompong Thom, approximately twenty-six adults who have accepted Christ have continued attending services regularly and are growing in grace. One of the most recent converts was the younger brother of the superintendent in the nearby brickyard. Choy preached Christ and taught him from the Word of God, but a time came when this man would not face Choy nor have anything to do with him. However, he could not get away from Choy's Christ, and one day he prepared a letter asking for someone to please come and pray with him and his wife, for they had fully made up their minds to follow Christ. All the Christians rejoiced when this man, whose name means "Smile," was added to those who love the Lord.

Choy's parents became Christians when he was only six years old. His father is Chinese and his mother Cambodian. The words spoken by the early missionary in faltering Cambodian which first stirred the heart of his father were these, "Believe in Jesus. Jesus is the God who lives. Jesus saves." His parents made a clear-cut decision for Christ which resulted in their cutting down a grove of betel nut trees, to the amazement of their neighbors.

Choy was nominally a Christian from childhood, but so concerned was his born-again sister for the salvation of his soul that she often offered him money to memorize portions of Scripture so that the Word of God would be hidden in his heart and perhaps be the means of bringing him to repentance. Choy testifies that actually he did not experience the new life in Christ Jesus until after he had attended Bible school for some time, and at one time in Bible school he was actually an agnostic. However, the time came when Jesus Christ was revealed to him as the creator and the Lord of life, high and lifted up. Then and there, Choy received Jesus as Lord of his life.

Pastor Choy and eight other pastors are going through severe testing. The transition period, while the Cambodian Church is learning to support its own work, is a very difficult time for the national preachers. They must have special backing in prayer that the vision for the church will become increasingly clear. They are capable men but the enemy seeks to blind them.

*Mr. Choy shown with his family*



## In Answer to Prayer

By YVONNE HEIDEN, *New Guinea*

Does it pay to pray? This is what the Lord has done in one heart and mind here in Enarotali in answer to prayer.

I first met Peepu Joka at a pig feast soon after I came to the field. He was a lovable little fellow who clung to me as we wandered from place to place in the milling crowd of tribesmen. They had called him Peepu Joka ("the one who destroys") so that the evil spirits would think him of no consequence and thus not molest him.

When we returned home he went with us, carrying the bag of tiny pieces of pork we had been able to purchase with small glass beads. I talked to him about the Lord but his answer was, "Oh, Mama, my head is black. I can't understand." And then he was off to his village. He has visited us almost every month since and many times we talked about Jesus. Yet his answer always was, "Oh, Mama, I don't know; I can't understand."

But some of you have been praying and things have changed. Now he is living here at Enarotali and attending services. Just recently I talked to him again and this time his answer was quick and clear: "Yes, Mama, now I do believe in Jesus and will worship the devil no more." God does answer prayer.

## God Sends Rain

By REV. J. PAUL ELLISON, *Cambodia*

Battambang Province has been gripped by drought for two years. Its inhabitants have been experiencing a rice famine during which they have harvested only from 10 to 20 per cent of the normal crop. At the tiny village of Chhke Kon, where there is a large group of believers, many families spend only five cents a day for groceries. They get the rest of their food from their fields and the rivers. Hominy grits, parched corn, corn on the cob, a little fish, cucumbers, gourds and leaves form the bulk of their diet, as there is no more rice.

Until recently it seemed that the rice crop was doomed for a third year. The fields were brown and almost dead. The usually deep river was full of sand bars. Then the

Christians asked Kru Chan, their newly-elected pastor, to pray for rain. To their dismay he replied, "I absolutely refuse to pray for rain, as God will not hear and you will lose your faith in Him. He will not hear because of your sins. Only when I am fully satisfied that you have made things right with Him will I pray." Many of this group of Christians had lost their first love and had become indifferent to God's commands for lives separated from the world. Kru Chan's words brought conviction for sin, and many of them confessed and repented.

A week later he returned to the village and, thank God, was able to pray. That night it rained so hard that in the morning he had to wade four miles through knee-deep mud to catch his bus home. Oxcarts were not for rent as the people had every available ox out ploughing before daylight, getting ready to set out late rice. Everyone is rejoicing at the renewed prospects for a good harvest in January.

Pray that this testimony may be used to bring a new consecration of lives to the Lord with a resulting abundant harvest of souls. For the spiritual harvest we need not wait until January. "Say not ye, there are yet four months, and then cometh harvest? . . . Lift up your eyes, and look on the fields; for they are white already to harvest."

## I Didn't Need the Doctor

By MRS. A. MERLE SLYTER

On a beautiful sunshiny day in the mountain village of Huanuco, Peru, a picnic was planned to help relieve the strain and tension under which missionaries often labor. I had encouraged my husband and three children to go along with the others although I knew it would be impossible for me to accompany them.

For days I had been suffering with intense pain in the lower part of my back. I tied a hot water bottle to it and tried to carry on my work. For a while that afforded some relief, but the time came when all home remedies failed and I grew worse. It became impossible for me even to comb my hair or dress myself because of the unbearable pain brought on by the movements of my arms. While in bed I dreaded the very thought of having to turn

over or move in any way and I couldn't do it without help. My husband became quite concerned and suggested that he take me to a Peruvian doctor to find what caused the excruciating pain and to see if an emergency trip over the high Andes to Lima was going to be necessary.

Gently my husband carried me to the car and tucked pillows around me. Going at a snail's pace to avoid any unnecessary jolts, we finally arrived at the doctor's office, some eight blocks away. Much to my despair the office was filled. At least a dozen people were waiting their turn. I was in such agony that we decided to ask the doctor to admit me first, if at all possible.

As my husband had left the house he had picked up a copy of *The Reader's Digest* to read while waiting. He called my attention to the first article in the August, 1953, issue, entitled "Master, Heal Him!" I started to read it and became deeply interested. About halfway through, something happened to me. Quickly returning the magazine to my husband, I said, "Merle, there's no pain. I'm healed!"

I left him sitting in the office, keeping our place in line, and I walked outside. I bent over and reached up to see if it could possibly be true. I continued those calisthenics for some time without any difficulty. I called my husband and we hurried home to tell the wonderful news. We never did see the doctor and I have not experienced pain such as that since. I was left

extremely weak in that one spot for days afterwards but I fully enjoyed being at the picnic that afternoon!

I rejoice in God's miracle working power and praise His wonderful name.

## Fifteen Converts Baptized

By REV. ROBERT PATTERSON, Hong Kong

God's blessing upon the newer works here has been very marked. Recently a total of thirty-four converts have been baptized, fifteen of them from the North Point church.

The accompanying photo shows a group of fifteen who were baptized at the North Point Alliance Church. In the group are members of both the Chinese- and English-speaking groups.

Included is a family, a man and his wife and daughter, who were formerly of Indonesia. Another man who was opposed to the gospel became very ill and was not expected to live. His wife prayed for him, as did the church, and he was miraculously raised up and is now rejoicing in the Lord.

In the front row is a lady who is the mother of a young man now in the Alliance Bible Institute. She and her husband were much opposed to his going to Bible school and threatened to disinherit him. Much prayer was made for them and the boy. When the lad finally entered the Institute the Lord had so worked that his father went with him and paid the fees! It is a great joy to the young man to see his mother trusting in Christ. Please pray for these so recently won to Christ.

Fifteen new converts in Hong Kong, with Rev. Robert Patterson



*The Kingdom of God*, by John Bright. Abingdon Press, Nashville, Tenn. 275 pages, \$3.75.

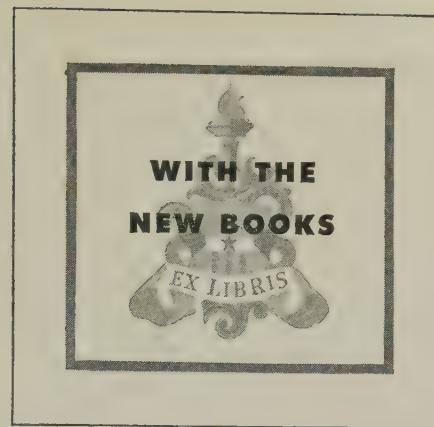
This book, the winner of an Abingdon-Cokesbury \$7,500 award, could well become one of the most controversial books published in this decade. The author is teacher of Old Testament at Union Seminary, Richmond, Va., and boldly calls himself a "conservative." The book is based on the chronological and archaeological scholarship of his former professor, William Albright. It will be dismissed by some without serious consideration as being out of harmony with the fundamentalist "pattern."

This book, however, *ought* to be read by every serious student of the Bible for at least two good reasons: (1) It offers a very welcome and long overdue purgative from the grip of dispensationalism that has circumscribed the thinking of sterile fundamentalism. (2) It rescues the concept of the kingdom of God from the ancient rubbish of Judaism and the modern "outline-thinking," chart-conscious contemporary scholarship. Dr. Bright speaks with authority—the authority of one who dares to go to the Bible without carrying his conclusions with him. Here is a volume that makes the unity of God's Word a single theme—everywhere present, everywhere emphasized.

The most valuable as well as the most controversial section (chs. 8, 9) deals with the kingdom of God and the Church, and the current duty and function of the Body of Christ. Bright says that the biggest job the Church has in our day is *to be the Church*. He rises to the burning zeal of a modern prophet and the fervor of an old-time camp meeting evangelist in these chapters. Scholarship with fire can be thought-provoking. Many readers in our circles will not like some of his conclusions, but few readers will put this volume aside unshaken or unmoved. If there be much with which many disagree, any thinking person will be forced to admit that he has come to grips with a point of view which cannot be soaked up with passive "mental osmosis." Read it; it will do you good.—DON J. KENYON.

*The Gospel of the Holy Spirit*, by Samuel Eyles Pierce. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 104 pages, \$1.50.

Here is a book, written a century and a half ago, which deserves the attention of all those in our day who are seeking for a "fresh emphasis" on the person and work of the Holy Spirit. It will hardly suit the theological taste of some because in language and outline there is a distinctly Reformed flavor, but this is more than offset by the warm and worshipful spirit which



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permeates the book. This attitude is reflected from the dedication addressed "to the Holy and eternal Spirit, the third Person in the essential and incomprehensible Godhead," to the prayers so naturally directed to Him at the close of each section. The writing of the book was certainly an act of devotion and the reading of it may be also.

The supreme value of this work is that all that is said of the Holy Spirit is within the context of a convinced and consistent and Biblical trinitarianism. Dr. Pierce affirms the distinct personality of the Holy Spirit in His existence, coequality, coeternity and coessentiality with the Father and the Son. In view of this broad and balanced perspective, it hardly seems fitting that the book should have been given the title *The Gospel of the Holy Spirit* in this new edition. The whole thrust of the book is that the one gospel of salvation is the cooperative work of the blessed trinity. The original title, *Discourse of the Spirit of God and His Operations*, might better have been retained.

The book is innocent of the disturbing tendency evident in much present-day discussion of the Holy Spirit which seems to limit His activity to the sanctification of believers after conversion. The point of view of the author is, as the foreword points out, that "the rise and progress of religion in the soul, or growth in grace, from its commencement to its consummation, entirely depend upon the agency of the Spirit of grace." There is a subtle danger in the sort of delineation of the functions of Father, Son and Holy Spirit in redemption that allows the essential equality and indissolubility of the eternally immanent trinity to be obscured. How strikingly this luminous writer sets forth the truth

that wherever Christ is honored and accepted, He, the Holy Spirit, is at work. "All that ever was known in our world of Christ by patriarchs, prophets, apostles, or believers, truly and savingly of the person, love, undertakings, incarnation, life, work, death, burial, resurrection, ascension and glorification of Immanuel, was from the Lord the Spirit, who has given a full account of the salvation of the worthy Lamb in the volume of inspiration" (p. 46).

One might discover several minor points of disagreement, but a notable deficiency in the book is the lack of emphasis on the response of the believer that allows the Holy Spirit to perfect His work in him. For example, Dr. Pierce considers the believer "entirely passive," his will having no part in his regeneration. Certainly the New Testament warns that the Holy Spirit can be "resisted," "grieved" and "quenched." If the sanctifying work of the Holy Spirit is going to be carried on in the Christian's life, it can only be as he yields himself to "be filled with the Spirit." There can, however, be no question raised about the author's clarity in terms of the purpose of the work of the Holy Spirit in the believer. "He is the Holy-making Spirit. . . . He is a sanctifier; and He works the work of sanctification and holiness in the souls of all the regenerate" (p. 51). The question that can be raised at this point is whether or not the Holy Spirit really accomplishes this work in *all* believers or whether He is hindered by their refusal to respond to Him. The value of the book would have been greatly increased if it had incorporated a demand for self-evaluation in terms of a searching question such as: "Am I allowing the divine Spirit to do all that He wants to do in me for the glory of Christ?"—JACK SHEPHERD.

#### BOOKS IN BRIEF

*I Met God There*, by John Huss. Zondervan Publishing House, Grand Rapids, Mich. 88 pages, \$1.75.

Seven inspirational sermons by the pastor of Southside Baptist Church, Spartanburg, S. C. The take-off for each is a scenic wonder such as the Grand Canyon, Niagara Falls, Mt. Rainier.

*Sermons on the Lord's Prayer*, edited by Henry J. Kuiper. Zondervan Publishing House, Grand Rapids, Mich. 138 pages, \$2.00.

These messages were prepared by eight different ministers, all of whom serve in the Reformed and Christian Reformed denominations. The sermons may be commended as Biblically oriented, warmly devotional and searching practical.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

Miss Marian S. Bucher sailed from New York on July 14 for Ecuador, S. A. Miss Bucher is the daughter of Rev. and Mrs. G. A. Bucher, missionaries to Chile, S. A. She first went to Ecuador in 1950 and is now returning for her second term of service.



Marian S. Bucher  
Ecuador

Mr. and Mrs. Gordon P. Loptson and Rev. and Mrs. John W. McCarthy left New York on July 13 by plane for Ecuador, S. A.

Mr. and Mrs. Loptson were graduated from Wheaton College and the Nyack Missionary College. Mr. Loptson received his Th.M degree from the Dallas Theological Seminary and Mrs. Loptson attended the Dallas Bible Institute and the Washington Bible Institute. For the past two years they have taught at the Western Canadian Bible Institute in Regina, Sask. Mr. Loptson is the son of Rev. and Mrs. A. M. Loptson, missionaries to the Philippines Islands.

Mr. and Mrs. McCarthy were graduated from Taylor University and Mr. McCarthy received his Th.B. degree from Holmes Bible College. Mrs. McCarthy is also a graduate of the Nyack Missionary College. She served in the Beefhide Gospel Mission in Kentucky and together they had a pastorate in Talladega, Ala. They taught at the Toccoa Falls Institute, Toccoa Falls, Ga., for the past three years.

### On Furlough

Rev. and Mrs. K. W. Opperman and daughters, Melodie and Karyn, arrived in Miami on July 12 by plane from Peru, S. A. The Oppermans went to Peru in 1952 and are now home for their first furlough. They are members of the East End Alliance Tabernacle in Toronto.

### Saskatchewan Prayer Bands Hold Rally

"I will give thee the treasures of darkness" (Isa. 45:3a) was the verse chosen as the theme for the provincial prayer band rally held on June 6 in Regina, Sask. The afternoon service was attended by 125 delegates from twelve churches, with the evening meeting attracting a full church. Mrs. Charles Sarginson, of Brazil, and Mrs. Ken McVety, of Japan, were the speakers for the evening service. In the afternoon there was a period of prayer.

### Oylen Camp Experiences Revival

Oylen Camp, located in central Minnesota, experienced a season of genuine revival during the meeting held June 17 to 24 with Rev. Ronald C. Johnson as the evangelist. From the beginning of the services there was a definite moving of God's Spirit in the hearts of the campers, with a response nearly every evening at the altar of prayer. Some came for salvation, others for the infilling of the Holy Spirit and still others came for physical healing. All experienced a remarkable freedom of the Spirit and God met their needs. The evangelist also ministered every morning on radio station KWAD in Wadena, Minn.

Attendance at the camp ran high, with the closing Sunday afternoon missionary rally attracting more than 350 to the tent. Foreign missions were well presented by Rev. and Mrs. Gordon Swanson, of the Philippine Islands, with home missions being equally well represented by James Burnette and Selam Ross, Indian workers who spoke of the task of evangelizing their own people.

### New Church Dedicated at Vermillion, S. D.

Dedication services for the Alliance church of Vermillion, S. D., and a new parsonage were held on Sunday, June 3, with about 140 persons present. Rev. Leslie W. Pippert, District Superintendent, was the guest speaker and

*The Christian and Missionary Alliance, Vermillion, S. D.*



several local ministers also participated.

The new church accommodates 175 persons, with room for extra seating as necessary. It is of frame construction, with an attractive brick front featuring a lighted cross. Rev. William Sibley, pastor, reports that the building was erected at an approximate cost of \$6,000 by the members of the congregation. The basement includes the Junior department of the Sunday school, a modern kitchen and facilities for fellowship gatherings.

The cornerstone of this new church was laid in 1945 under the ministry of Rev. J. A. Schmidt. Since that time the congregation has worshiped in the basement. In February, 1955, construction of the superstructure was begun. Church and Sunday school attendance has nearly tripled in the last three years.

The parsonage is a three-bedroom bungalow with a full basement. It was built by one of the members of the church, Mr. Ernest Larson, at considerable savings to the congregation, for \$9,000.



Rev. and Mrs. J. W. McCarthy  
Ecuador



Mr. and Mrs. G. P. Loptson  
Ecuador



## Sunday

DAILY READING—Isaiah 60:9-22.

DAILY TEXT—“Whereas thou hast been forsaken and hated, . . . I will make thee . . . a joy” (verse 15).

God loves to take the most lost of men and make them the most magnificent memorials to His redeeming love and power. He loves to take the victims of Satan's hate, and the lives that have been the most fearful example of his power to destroy, and use them to illustrate and illuminate the possibilities of divine mercy and the new creations of the Holy Spirit. The sweetest spirits are made out of the most stormy and self-willed; the mightiest faith is created out of a wilderness of doubts and fears, and the divinest love is transformed out of stony hearts of hate and selfishness. The grace of God is equal to the most uncongenial temperaments, to the most unfavorable circumstances; and its glory is to transform a curse into a blessing and show to men and angels of ages yet to come that “where sin abounded,” there “grace did much more abound.”—A. B. SIMPSON.

## Monday

DAILY READING—1 Thessalonians 5:15-28.

DAILY TEXT—“Pray without ceasing” (verse 17).

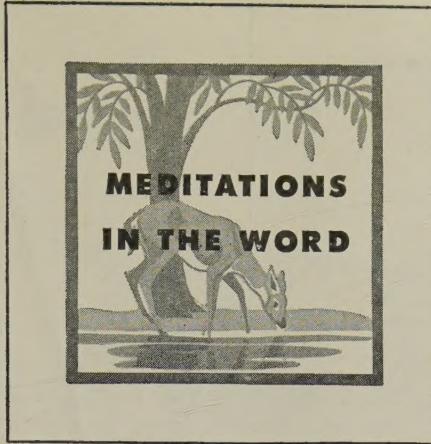
When St. Paul urged the Thessalonian believers to pray without ceasing, he did not mean to imply that they were to neglect the various duties of life that devolved upon them. Indeed, he laid it down that even as they waited for the return of the Lord from heaven, they were to be busy in their daily avocations. “If any would not work, neither should he eat.” In urging his friends to pray without ceasing, the apostle had in mind what may be described as the attitude of prayer. He meant that every day, and in all circumstances, the Lord's followers should be in such a state of heart and mind that it would be easy and natural for them to carry everything to God in prayer. . . . The attitudes of life are always important, because they influence our choices and activities. What we are in our attitudes will determine what we are in our activities.—LIFE OF FAITH.

## Tuesday

DAILY READING—John 14:1-12.

DAILY TEXT—“Believe in God, believe also in me” (verse 1).

Why are we not to be troubled? It is useless to tell men and women not to worry or be troubled, not to be anxious or distressed, unless we can give them a reason why. Our minds cannot reason ourselves out of our troubles. Logic cannot bid them fly away nor sophistry still the ache that eats like a cancer at the human heart. If we are not to be troubled we must



Compiled by EDITH M. BEYERLE

have something outside ourselves that can overcome them, and that is just what the Lord Jesus Christ offers to us. He is greater than our troubles. “Believe in God, believe also in me.” . . . Listen, my friend. The world and all that it contains is less than a grain of dust, less than a drop in the ocean relatively with the vastness of the universe. But the God who made yonder hundred million spheres is greater than all, and He is our Father. That is why you are not to be troubled. . . . He is greater than our circumstances or all possible combination of circumstances.

—EVANGELICAL CHRISTIAN.

## Wednesday

DAILY READING—Ephesians 6:10-18.

DAILY TEXT—“Stand against the wiles of the devil” (verse 11).

Christian, dost thou see them  
On the holy ground,  
How the powers of darkness  
Rage thy steps around?  
Christian, up and smite them,  
Counting gain but loss;  
In the strength that cometh  
By the holy cross.

Christian, dost thou feel them,  
How they work within,  
Striving, tempting, luring,  
Goading into sin?  
Christian, never tremble,  
Never be downcast;  
Gird thee for the battle,  
Watch and pray and fast.  
—ST. ANDREW OF CRETE,  
tr. J. M. NEALE.

## Thursday

DAILY READING—Acts 19:1-10.

DAILY TEXT—“He . . . spake boldly for the space of three months, . . . but . . . divers were hardened” (verses 8, 9).

Going through the magnificent Rocky Mountain scenery some time ago, we plunged into the Royal Gorge and later swung into the Grand Canyon, and it seemed to me that scenery more sublime could not be found in all the world. If I had never been impressed before with the existence

of God, I should have cried out unto Him in the midst of those mountain peaks. Everyone in the car, with one exception, was gazing in rapt attention. This one woman was intently reading a book and did not lift her head. When we had swung into the great tableland I overheard her say to a friend, “This is the thirteenth time I have crossed the mountains. The first time I could not keep the tears from rolling down my cheeks, so impressed was I; but now I know it so well that I frequently go through the whole range with scarcely a glance cast out of the window.” It is thus, alas! that we too often read God's Word; that which furnishes the angels a theme for never-ending praise we read with indifference, or fail to read at all.—J. WILBUR CHAPMAN.

## Friday

DAILY READING—Matthew 6:19-34.

DAILY TEXT—“If . . . thine eye be single, thy whole body shall be full of light” (verse 22).

“God is light.” Therefore, the light of God's own presence is the portion of the man or woman with the “single eye.” Approaching from a different angle entirely, Thomas à Kempis asks the pertinent question: “Who is more at rest than he who has a single eye to the glory of God? and who is more free than he who desires nothing upon earth?” This twofold question can be answered with just one word: Nobody! When one desires nothing but the glory of God in all his *being* and *doing* there can be no unrest because there can be no frustrations of purpose. When one desires nothing whatsoever upon this earth, but rather has his affections set “on things above” there can be no disappointments in the circumstances of life. This is to *rest* in God. This is to be *free* indeed. This is to have the whole body full of light—even God Himself.—PAMELL.

## Saturday

DAILY READING—Psalm 119:143-152.

DAILY TEXT—“Thy commandments are my delights” (verse 143).

Some writer says meditation is a pausing on truth already discovered. It takes it home to the mind and dwells with it, and makes it a familiar friend. It is the process by which truth is made our own, incorporated with the principles and moral affections of the soul. . . . Devout meditation is to the soul what the dew and sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees before “the brightness of his coming.” The truths of religion become realities. The spiritual world is unveiled. The soul is opened to divine influence. We may add that the word “selah” means mental chewing of the food for thought. We thus prepare to digest it.—THE HERALD.

## SUNDAY SCHOOL LESSON—AUGUST 12, 1956

## The Way of Christian Fellowship

1 John 1:1-10

## GOLDEN TEXT

*"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"—1 John 1:7.*

## CONTEXTUAL CONSIDERATIONS

The first chapter of First John is introduced by the term "Word" in referring to Christ. The key words of the chapter are *life*, *light* and *fellowship*. The nature of Deity is light. The presence of Deity is life. The evidence of union with Him is fellowship in life and light. Sin and death bespeak darkness. To practice sin and profess to walk in light is untruth. The whole epistle divides the light from the darkness in its various manifestations in the church. No man can claim the light and fellowship with Christ while denying the nature of the Light-giver. God stands to us as constant forgiveness of sins and a faithful Saviour, but only as we are open and honest with Him concerning our need. Sincerity before the light is the secret of fellowship.

## KEY WORD ANALYSIS

(1) "Manifested"—*phaneroo* (v. 2). This is one of John's favorite words to describe the visible manifestation of the invisible God. This manifestation was in word, deeds and glory.

(2) "Fellowship"—*koinonia* (v. 3). This word implies intimacy, communion, association born out of common interests. It is indicative that we have the same mind and objectives as

Christ's. Can two walk together except they be agreed?

(3) "Sinned"—*hamartekamen* (v. 10). This verb in the perfect tense denotes past completed action, the results of which continue into the present. If a man claims that he has no need of the constant provision of Calvary he is denying the very teaching of Christ. "Without me ye can do nothing."

## BACKGROUND AND LESSON ORIENTATION

At the time of the writing of this epistle the Gentile church was a well-organized body, completely indigenous. The Judaistic controversy was in the past. New problems were now facing this young and vigorous church. Men from all walks of life brought with them a hodgepodge of philosophical views. It now became necessary for the church to declare its position and define its beliefs against heresy and error. Some of these views were dualistic in concept, and the divine-human Christ presented intellectual difficulties. There were attempts made to adjust Christianity to pagan philosophical views. John, the father of the church, writes clearly to the issue. Jesus Christ is presented as the incarnate Son of God.

## SIMPLIFIED OUTLINE

1. *The manifestation of Christ's person*—1 John 1:1-4.
2. *The declaration of Christ's nature*—1 John 1:5.
3. *The secret of true communion*—1 John 1:6-10.

## COMMENTARY ON THE PRINTED TEXT

1. *The manifestation of Christ's person* (1 John 1:1-4).

Jesus Christ is the self-existent God. By virtue of the incarnation He has been heard; He has been seen; He has been thoroughly contemplated, attentively studied; He has been touched by human hands. Man has had opportunity to use all of his perceptions in apprehending God's nature. Man being cynical, critical and suspicious in nature, this is a severe and adequate test. This One who is life, the author of all life, was visibly represented to us in Jesus of Nazareth. These things have been observed by faithful eyewitnesses and conveyed to us with authority. One has come to us from the Father and shown Himself to us.

The adoption of the basic truths of Christ's personal revelation of God (v. 3) is the foundation of Christian community and fellowship. Joy is forfeited in our religion if we entertain doubts about the founder and finisher of our faith.

## HELPFUL HINTS FOR LESSON PREPARATION

(1) A good study of church history to become conversant with the problem of the heresy with which John is dealing in this epistle would give the teacher great help in clarify-

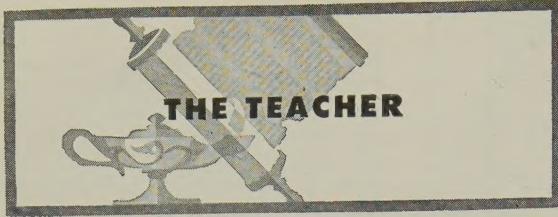
2. *The declaration of Christ's nature* (1 John 1:5).

John professes only to be a transmitter of revelation. His authority is divine. This Christ was Immanuel—God with us. Therefore He was the light of the world that lighteth all men. Since God is the Father of lights with whom is no variation nor shadow, there can be no spot or dark area in His nature. This is also true of the sinless Christ. This was the secret of His utter victory over sin and the genius of the deliverance which He offered man. It is the sinless nature of Jesus Christ which makes our salvation valid. Any question in the mind of a man about the deity of Christ or about the complete humanity of Jesus will make the very heart of our relationship to Him null and void.

3. *The secret of true communion* (1 John 1:6-10).

(1) Complete honesty with ourselves before God is basic to fellowship. He who hypocritically feigns

ing the issue of this lesson. (2) John is not so much emphasizing the perfection of the believer as the believer's perfect Saviour by virtue of His true nature. Only the Lord, who is Jesus the Christ, can save.



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P. V. N.

*The gospel went from one to another: (back) Rev. H. A. Jackson and Rev. Pham-van-Nam (Vietnamese); (front) La Yoan (Adlai tribesman), Sao A (Cil), Than (Tring)*

## An Example of Missionary Succession

THE gospel has taken root when those who receive it realize their responsibility to take its message to others. Particularly is this true when converts become concerned for the salvation of people in tribes and races other than their own.

An interesting example in Viet Nam had its beginning when missionaries from America went to Cantho, in the South. A young lad by the name of Pham-van-Nam was saved in children's meetings which they held while there.

In later years this young Vietnamese Christian and his wife joined the missionaries in reaching the Cil tribespeople in the mountains near Dalat. Among others, Sao A was saved. In time he became pastor of the church in Dalat. He is now superintendent of the Dalat district and was ordained on Easter Sunday this year.

A concern for the Tring people caused Sao A to go among them with the news of salvation. One of the converts was Than. Than is preparing now to become a minister of the gospel. He is the first student-preacher from the Tring tribe.

Sao A also went to the Adlai people with the message of salvation. The first one of them to repent and turn to the Lord was La Yoan. He has become leader of the Adlai Christians, caring for a group of more than one hundred believers.

Such active reception of the seed is possible only as the soil is prepared by those who know how to prevail in prayer.

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada